

## *Andrew Murray*

### Memorial information:

GPS Location: -33.641845, 19.004239

Address: Cnr. Hoofweg Rd & Church St.  
Wellington, Western Cape, South Africa

Andrew Murray was born in Graaff-Reneit on 9 May 1828, the second child of Andrew Murray senior. He was sent to Arberdeen, Scotland to be educated, where he remained until 1845 when he graduated with a Masters degree. The same year he went to Utrecht the Netherlands for further theological studies. In 1848 at the age of nineteen he experienced a conversion to Christianity. He returned to the Cape in 1848 after having been ordained as a Minister at The Hague.

In Cape Town Governor, Sir Harry Smith sent Murray to serve the whole of Orange River Sovereignty which consisted of four parishes, Bloemfontein, Rietpoort, Rietrivier and Winburg. From 1849 to 1852 he travelled extensively to service and baptize people. He mitigated the feelings of the Voortrekkers against the Cape Church, which was opposed to the Trek. In 1850 he was called to the Transvaal; a petition with 1100 signatures asking for him, was sent to the Cape Synod but he refused. Murray was instrumental in the signing of the Sand River Convention of 1852 through the advice he gave to his father's friend Andries Pretorius. In 1856 Murray played a significant role in the foundation of the Grey College in Bloemfontein. He became the first rector and the head of the hostel. In the very same year he married Emma Rutherfoort. In 1860 he became the minister of Worcester. At Worcester he wrote first of his books including the 1863 *De Kracht des gebeds* (1860) and *Wat Zal toch dit kindeken Wezen?*.



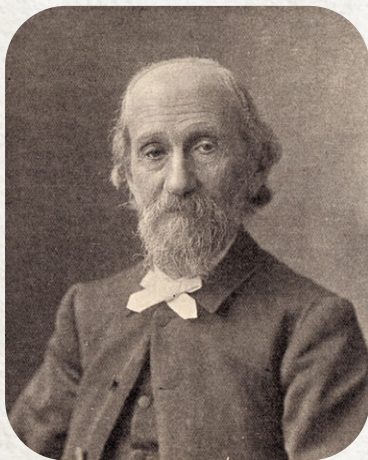
He was elected moderator of Cape Synod in 1862, and Murray led the church struggle against theological liberalism. Murray was instructed to conduct the defence of the church against Reverend J.J. Kotze of Darling who sued the church when his interpretation of the Heidelberg catechism was rejected by the Cape Synod. Murray entered a plea bargain on behalf of the church. In 1864 Murray was called to parish of Cape Town, where he worked until 1871.



During this period he wrote: "Het moderne ongeloof", a series of 13 sermons. Murray had to defend himself in the public press against accusations that he taught that man was lost or saved through his own free will, that man can frustrate God's will to redeem him, and that God wills the redemption of all.

In 1871 Murray moved to the parish of Wellington in Cape Town, where he worked until his retirement in 1906. In 1877 he founded at Wellington the Institute for the training of missionaries, as well as the Huguenot Seminary for girls, which placed much emphasis on Christian education. He was appointed moderator of the Synod in the years 1876, 1883, 1886, 1890 and 1894.

Murray's life was preaching and teaching. Then tragedy struck. In 1879 he became ill and his throat was impacted. He lost his voice and began the two "silent years". These years moulded Murray in a new way. He surrendered everything to God. He came to a place of deep humility and love for God and for others. He met with Otto Stockmayer to get a deeper understanding of the theology of healing. In 1881 he went to London to Bethshan, a faith cure home started by W. E. Boardman. He was completely healed there and never had trouble with his throat again. From that point on he knew that the gifts of God were for believers today, and taught and wrote about it. In 1882 he attended the Keswick Convention. This convention emphasized "Holiness" and "Deeper Life" themes. Eventually, in 1895, he became a featured speaker.



Murray began an extensive schedule of traveling and speaking. Twice he was in car accidents that left him with a limp. These God chose not to heal. Eventually he focused on writing books, as he was a prolific writer. Between 1858 and 1917 he wrote over 240 books. Many of these are considered classics and are still in print today. His books have touched a multitude of people drawing them On January 18th, 1917, Andrew Murray died praising God.

### **The man Behind the man.**

Andrew Murray was a man of such deep spiritual strength that people wanted to know his secret. How had God worked in his personal life? Although Andrew wrote books explaining how we need to live in Jesus, he refused to tell anyone about his own spiritual life. The famous Scottish preacher Alexander Whyte asked him for this information. Andrew's daughter pleaded. Others asked, too. But Andrew always shook his head "no." Jesus Christ should be exalted, not Andrew Murray.

But at a Keswick conference (Keswick was founded to encourage deeper spiritual life) so many people urged and pleaded that Andrew finally gave in and wrote a short testimony. It appeared in *The Christian* magazine on this day, August 25, 1895.



Andrew explained that as a young pastor he had been full of zeal and worked hard. He knew he was born again, but he felt that he was lacking power in his ministry. He longed for something better. An older missionary encouraged him with the words, "If God puts a desire in your heart he will fulfil it."

For years more, Andrew struggled. Looking back, he could say that he thought God was putting more and more of his Holy Spirit in him, but he did not see it at the time. Even when he wrote his book *Abide in Me*, he knew it was true, but had not experienced all that he wrote about. Yet, ten years after he began to really seek to be filled with Holy Spirit power, he could say that he had learned to abide in God's presence continually.

Why did he fail for many years? Why do we fail when we seek to live close to Christ?

"I will tell you where you probably fail," he wrote. "You have never yet heartily believed that *He [God] is working out your salvation*. Of course you believe that if a painter undertakes a picture, he must look to every shade and colour and every touch upon the canvas...But you do not believe that the everlasting God is in the process of working out the image of His Son in you. As any sister here is doing a piece of ornamental or fancy work, following out the pattern in every detail, let her just think: 'Can God not work out in me the purpose of His love?' If that piece of work is to be perfect, every stitch must be in its place. So remember that *not one minute* of your life should be *without God*. We often want God to come in at a certain time, say in the morning. Then we are content to live two or three hours on our own, and then he can come in again. No! God must be *every moment* the worker in your soul."



"May he teach us our own nothingness and transform us into the image of His Son and help us to go out to be a blessing to our fellow men. Let us trust Him and praise Him in the midst of a consciousness of failure and of a remaining tendency to sin. Notwithstanding this, let us believe that our God loves to dwell in us, and let us hope without ceasing in His still more abundant grace."

